

# Humanist

## World Digest

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### FAITH IN MAN

By DR. LOWELL H. COATE

### The A B C of Religious Humanism

By DR. HAROLD SCOTT

### The Relativity of Right

By GARDNER WILLIAMS

### EDITORIAL

NEWS AND VIEWS

IDEALS TO LIVE BY

#### THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

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**HUMANIST WORLD DIGEST**

A Quarterly of Liberal Religion

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E. O. CORSON, Editor

Sworn to and subscribed before me this 1st day of October, 1956.

(SEAL)

RUTH D. MARR, Notary Public

(My commission expires February 25, 1958.)



# TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—A quickened conservation of the world's natural resources, including human resources, so as to arrest their wasteful exhaustion and wanton destruction and thus insure their longest preservation and widest beneficial use for man's survival on this planet.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

# FAITH IN MAN

By Dr. Lowell H. Coate

Faith in man is not an entirely new concept as such. It may come as a surprise to some to learn that it is even older than the Christian religion itself, for it was Protagoras, several centuries before Christ, who asserted that "Man is the measure of all things." More recently it was the English poet, Alexander Pope, who reminded the world that "The proper study of mankind is man." And apparently, to re-emphasize that fact and to make certain that we do not forget it, our noted contemporary author, Stuart Chase, has written a remarkable book, entitled "The Proper Study of Mankind."

Another well known literary light, Norman Cousins, editor of the Saturday Evening Review of Literature, has written a recent book in which he raises the significant question, "Who Speaks for Man?" Two other recent books which will be found of particular interest in this connection are "A Million Years of Human Progress" by Ira D. Cardiff, published by the Pageant Press in New York, and "Man's Fabulous Future," originally published serially a couple of years ago in FORTUNE Magazine, with a dozen outstanding authorities contributing a chapter each.

In the foregoing introductory statement the writer has endeavored to acquaint the reader with some of the wealth of new literature relative to the importance and significance of MAN in his own world in this emerging Scientific age.

It was our own modern American poet, Edwin Markham, who expressed this sentiment so pointedly in his poem, "The Builders":

We are blind until we see  
That in the human plan  
Nothing is worth the making  
If it does not make the man.  
Why build these cities glorious  
If man unbuilted goes?  
In vain we build the works  
Unless the builder also grows.

Many of us of middle-age or more have witnessed in our own life-time greater technological development and general scientific progress than was made during the preceding million years of human existence. All the scientific inventions and discoveries which have contributed so tremendously to our modern age of production efficiency, and a physical abundance unknown to any previous generation, were all the products of human hands



and brains, of human energy and intelligence. Nobody has come from outer space to do it for us. Man himself can justly claim the credit for all these modern scientific advances and achievements. Man alone is responsible for them and he alone deserves the credit for them. In view of all his vast achievements and glorious accomplishments we should all be inspired by a new faith in man's significant future and a new confidence in his ever greater potentialities for as yet undreamed of realizations.

As the writer pens these lines he can readily recall the first telephone he ever saw; likewise the first automobile, the first airplane, the first motion picture, and the first television he saw, and sad to relate his knowledge of the first atomic and hydrogen bombs. Because of this last item of atomic and hydrogen power, it is important to realize that Science as such is merely a tool, which may be used by man for either constructive or destructive purposes, by an Edison or by a Hitler, for man's general welfare or for his suicide.

In an earlier article, "Civilization vs. Violence", the writer has emphasized the possible dangers inherent in a mistaken use of Science and its potential destructiveness, and has expressed his conclusions in these words: "Civilization must renounce violence, or violence will destroy civilization." In this connection it may be well for us to recall a reference in the Christian Bible, which reminds us that it is possible for man "to gain the whole world and lose his own soul." That is, it may be possible for man to gain the whole world of physical and material progress and abundance and yet to lose the finer spiritual concepts and higher ideals of the good life.

Hence, the credit for man's achievements and simultaneously the warning as to their abuse and misuse must be given together; they must go hand in hand through the centuries. But for the purposes of this article the writer desires especially to feature faith in man and in his potential future possibilities.

Our numerous religions throughout the world, including hundreds of thousands of ministers, priests and rabbis and their many millions of adherents, have for centuries and millenniums emphasized faith in their gods and in the supernatural, but almost nobody mentions faith in man, the fellow with whom we touch elbows every day and with whom we conduct our daily business affairs at the bank and in the store, in the city and on the farm. These also need and deserve our faith, confidence and encouragement.

To admit and to express one's faith in man need not detract

one iota from whatever faith or belief he may have or express in any god or in the supernatural. Although the Christian Church received its commission some 2,000 years ago to go "into all the world" with its message, it still has a considerable way to go before all the world is converted to Christianity. But with all the competition from other religions, from the radio, motion pictures, television, automobile and other modern diversions, the Church seems in little danger of losing faith in its God. What the writer is proposing is that the Christian Church, together with all other religions, give similar or equal emphasis to faith in man. Such an emphasis could and would provide a new significance and meaning to the almost universal concept of brotherhood. The Church itself would have everything to gain and nothing at all to lose in providing such an emphasis.

### **How to Demonstrate Faith in Man**

The writer has been considering this subject of "Faith in Man" for several years and according to his observations those who seem consciously to express their faith in man believe that this faith can become a world-unifying force. It is unifying rather than divisive. Its ideals are already familiar to everyone. They stem from the prophetic movements in Judaism and Christianity. They are inherent in the democratic way of life. They can therefore provide a common core of ideas and ideals around which the world can unite.

These advocates of a greater faith in man live as if their lives in this world were equally as important as in any other possible existence. In other words, they are not over-concerned with the matter of immortality, but are convinced that "the good life" of faith and confidence in their fellow man in this life will well deserve the best in whatever life there may be hereafter. He readily accepts the world which exists on this side of the grave as the place for moral struggle and creative living, and he seeks an abundant life for his neighbor as for himself. Fact is, the great majority of people, both within and without the Church, exemplify exactly this attitude in their daily lives far more than they seem to be living for some future life or less certain existence.

The devotee to the philosophy of "Faith in Man" lives as if people count most. He believes in people and he likes people. The human individual and his fulfillment is the primary value. He holds with Protagoras that "Man is the measure of all things." Just as Jesus declared that the Sabbath was made for man and not man for the Sabbath; so he believes that all laws, all customs,



all institutions are made for man and not man for them. The worth, or lack of it, of laws, governments, churches is discovered in the quality of human life which they produce and promote. As the noted philosopher, Max Otto, puts it, "The goal of the human enterprise is noble human living." This is the measure of humanity's success on this earth.

Again, the author and editor, Edwin H. Wilson, has stated this sentiment in a splendid pamphlet in which he indicates that those who express in their lives and attitudes such a faith in man are likewise concerned for all men. They believe in human equality. Although they know that individuals differ in ability, they also know that there is no master race, no nationality or class which is superior to others. Virtue, intelligence and competence are not distributed according to color of skin, or hair, or place of birth, or inherited wealth. Not only do they not push others around, but when any human being is abused they find it to be their concern. To them, no group of people is inherently qualified to dominate or to exploit any other. Respecting all men, they do not stir up hatreds, antagonisms, and prejudices, but rather seek to resolve human problems by reconciliation and goodwill. They are found in the forefront of the effort to end racial prejudice and injustice.

Those who cherish this faith in man live as if they must and can depend upon the cooperation of all men of goodwill to end poverty, war, disease, and prejudice. These evils are the real challenges to "the human enterprise." They have faith that together men have the ability to build a decent world. Scientific research in the hands of conscientious and dedicated men can be made an instrument of human welfare rather than one for man's destruction. Man is the active agent who harnesses nature's elements to his purposes. They also realize that man must work with and attempt to control nature on a planetary scale under some sort of ultimate goals of man today. As President Eisenhower has well said: "Today there is no alternative to Peace."

Surely it is now time for those who believe and live "faith in man" to make known their views and be counted in this significant program and movement. Gradually all over the world more and more people are awakening to a realization of this common faith with its common goals. Those who are aware of this faith believe that time is on the side of their convictions. They see a movement toward the essential fact that democracy is necessary for human survival, and that world democracy can

only be realized through a universal faith and respect for man as man, implemented by a socially responsible science.

The important thing now, and the goal toward which we all must work, is to enable the world to realize that it desperately needs, and can have, a genuine faith in man. This vital concept provides the last best hope of man in this modern atomic age. To this world-unifying force of "faith in man", and in his significant and glorious future, we invite all men of goodwill everywhere.

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Editor's Note: This is the first of a series of articles by Dr. Coate on this subject of "Faith in Man." His next article will elaborate on man's most important achievements in preceding centuries.

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## THE A B C OF RELIGIOUS HUMANISM

By Dr. Harold Scott

If you reject supernaturalism and religion as a technique of post-mortem salvation, but accept the scientific method and the conclusions of science, I suppose you can call yourself a humanist regardless of your conclusions within that framework.

Religious humanism is not a denomination. It is one philosophy of religion among many. Wieman and Meland in their **American Philosophies of Religion** list twelve. Humanism is not a new orthodoxy. It is not a deductive theological system; rather, it is a way of thinking, a methodology, an approach, an attitude perhaps.

### Cause and Deity

It is common enough for humanists to be called atheists. Some humanists perhaps call themselves atheists. It needs perhaps to be pointed out that one may accept a concept of deity without being a supernaturalist. An historical survey of the concept shows that man has called deity whatever he conceived the dominant phase of the universe to be. If we accept matter as dynamic and mind as matter functioning in a high degree, and all matter as creative, we can call that force, pattern, power, within matter that is creative and results in phenomena that are separate, discrete and apprehensible to man, "God". Not a deity back of, or outside the universe, but wholly imminent, natural, native and intrinsic. If it is natural it is not supernatural. It is not to be considered apart from matter, not to be matter itself, but the director of matter. Matter then is the agent of God. We can say that God is in all and through all, but not over all.



Absolute imminence means inherent causation rather than intervening causation.

Some humanists decline to deal with the God Concept at all or say the cause of the universe and its phenomena are outside the sphere of religion, that they are matters best left to the scientists. For myself to leave out causation makes me start my philosophy of religion too far up my intellectual ladder. I want to start my philosophy with cause.

### **Rejections Humanism Makes**

Humanism rejects the kind of a world the theologians have pictured. It says the world is probably what the scientists say it is, a second-rate planet in a fourth-rate sun system. It denies that this planet or its people enjoy any special privilege or is the concern of deity.

Humanism rejects the notion that **homo sapiens** is a special creation but rather holds that he is the product of biological evolution, whose future has no cosmic guarantees. It denies that man is a special object of consideration from, or affection of, deity or has a supernatural advantage over other biological entities.

Humanism denies that anyone knows anything about a life after death or that anyone has proved that man is equipped with a detachable soul that preserves personality, memory, etc., after death. In other words, humanism would say speculative theology must not be accepted as fact.

Humanism rejects all supernaturalist theology as being only a glorified mythology. The ancient mythologies and elaborate schemes of salvation should be regarded not as facts as historically the Hebrews and Christians have done, but aesthetically as the Greeks regarded their myths. The Old and New Testaments should be cherished the same way we cherish the Iliad and the Odyssey.

Humanism rejects revelation as being by definition of supernatural origin and, rejecting supernaturalism, rejects revelation. It denies that there is any credible evidence that a transcendent deity has broken into the history of this planet.

Humanism rejects authoritarianism in religion and says man can apprehend truth in religion in no other way than he apprehends truth in other fields. All knowledge is sensory.

### **Some Affirmations of Humanism**

This world is dynamic and evolutionary. Let it be orderly and dependable. It is characterized by uniformity, unity and harmony

in operation in the long view. Many believe it exhibits process, trends and ends. Some even dare to say probably purpose.

Man is part of nature, part of the process, a part of evolution. Man is an unfinished product. The earth is his natural home. He has a right to be here. If intelligence brings peace and cooperation man may not perish from this planet but have a great future.

Religion, among other things, is man's adjustment to his environment and that environment includes human beings.

Religion should start with the known and move toward the unknown. Pope says, "The proper study of mankind is man." Religion should start with man, his origin, development, customs, mores, springs of action and group behavior.

Inquiry should extend to man's environment. Man must learn to what degree he can manipulate his environment and what adjustment he can make to the non-manipulable aspects.

Humanism accepts the full force of scholarship. Religion has no data that is not also the data of other disciplines. It is a derivative and summary science. Salvation is adjustment of man to his environment. Having examined man and the environment and their interaction, man is in position to come to a few cautious and tentative conclusions as to the duty and interest of the race.

The humanist accepts incompleteness as an integral part of his philosophy. His religion should always be in a state of revision as new knowledge becomes available. His method in the study of religion should be free inquiry. It should be experimental and pragmatic.

The object of religion is the happiness of the individual here and now and the happiness of the race in time to come. The ancient dichotomy between the religious and secular is of limited scope. Happiness is achieved in terms of value, meaning and appreciation. These are involved in all human experience. Therefore, all of life is a sacred trust. The art of living is to select the best from the merely good.

### **Criticisms of Humanism**

"It practically deifies man."

The humanist points out that according to orthodox eschatology the revived dead are lesser deities.

"Humanism doesn't satisfy. It is cold, rational, intellectual and arid. It makes too big a demand on the individual. God's help is withdrawn and man stands alone."



While some humanists might argue that there is more support for the individual in a dependable universe than in the capricious God of orthodoxy, many might admit that temperament enters into the picture, that humanism is not for all. Certainly many find inspiration in humans but the Gods leave them cold.

"Humanism is incomplete. People need a metaphysic to complete their theology. Humanism doesn't explain enough. You are always saying 'I don't know' or referring people to the conclusions of science. You humanists don't seem to know much. You humanists don't challenge people to exercise a bold faith."

Humanists reply that it is a great advantage to arrive at that point where you know you don't know much. They point out that religion has suffered by making speculation into dogma. They charge that always orthodoxy has made extravagant claims on which it cannot make good.

Finally there is the question not of the philosopher but of the naive, "If there is no supernatural hell or heaven what inducement does morality offer?" The aim of orthodox Christian theology is not morality but post mortem salvation. In these systems one is not saved by morality but by believing something. Yet behind this question is the assumption that the questioner is going to go to heaven. I never met a person who thought he was going to hell. Hell is for the neighbors. There are many world religions with many salvation schemes. Then within Christianity there are about an hundred ways of salvation. One's chances of selecting the one right technique is not much better than getting the lucky ticket in the Irish Sweepstakes.

Do people behave themselves so they can go to heaven when they die? That's not what the psychologists tell us. They claim our behavior is the result of the interaction of the genes we have inherited with the stimuli to which we are subjected. The humanist suggests that all schemes of personal salvation deal in special privilege and therefore are immoral.

The humanist would say that a sound religion must be intellectually respectable, realistically oriented, emotionally satisfying and be dedicated to a great cause. Only the whole human enterprise is big enough to merit our dedication.

\* \* \*

### Says She

"If I can't say anything good about a person I keep quiet, and believe me I am keeping quiet about Sister Jones." —Selected  
—From the Ram's Horn

# THE RELATIVITY OF RIGHT

By Gardner Williams

While in almost all cases an individual's judgments of worth concern only what is right or wrong **from his own point of view**, still most people are not aware of this individualistic limitation upon the values to which they give their attention. The majority think that whatever their experience shows to be right, is universally right. Thus they have the greatest difficulty in understanding the universal principles of individual ethical relativism or subjectivism which I explained in the **Humanist World Digest** of November, 1956.

According to this relativism, right or duty, from any individual's point of view, is the alternative, among possible alternative courses of action, which comes the nearest to what would be, for that individual, most deeply satisfactory in the long run. The thing that is ultimately worth-while for anybody is long-range satisfactory living. Virtue, love, kindness, cooperation, social and cultural creativity, security, and self-respect are good because they satisfy, and, in the last analysis, for no other reason. Anything at all is good so far as it satisfies, and only so far as it does. The highest good, or duty, is what satisfies most. This is hedonism. It is a pleasure theory. Also it is individualistic. Nothing but one or more distinct conscious individuals can ever feel any satisfaction. The best name for the theory is Hedonic Individual Relativism.

Then if a criminal can live more satisfactorily or less unsatisfactorily by escaping from jail, he is right from his own point of view in breaking out, but he is wrong from the point of view of law-abiding citizens who live less satisfactorily when their persons and their property are not so well protected.

The apparent contradiction of one act being right and wrong at the same time from different points of view may not be too hard to accept when we half-way sympathize with the escaping felon. Also it helps to realize that for relative terms in non-value fields, this sort of thing is fairly obvious. A mouse is a very small animal compared with an elephant and at the same time without any contradiction it is a very large animal compared with a flea. Size is relative. What is large may also be small; and it is **really** both. It does not merely **seem** to be so. But it is so only in relation to distinct objects which themselves differ in size. Moreover, one time, 3 AM on a given date, is late for winding up a party and early for starting off on a journey. And almost any decisive battle is both a victory and a defeat.



But I believe that the apparent paradox of the criminal's escape being both right and wrong at once, from different points of view, is more readily accepted as not being contradictory if those who are inquiring into these matters sympathize to some extent with the culprit. Let us admit that he is the victim of circumstances. First, his mother did not love him. Later his step-father beat him. Then he came under the influence of evil companions. He committed a small theft and went to jail for a short term. Thereafter he could not get a job with good pay and a promising future. He was up against an unjust economic order. So he went in with some big-time crooks and robbed a bank. So he shot a man, he was caught, convicted, and sentenced to death. The date of his execution was set for next week; and now someone leaves the gate of the prison yard ajar. So he illegally does the right thing (right from his point of view) and escapes to a long life with some measure of anxiety and frustration, but nevertheless one which is better, that is, more satisfactory, for him, than being executed at age 23. Here the crime of escaping from jail, not that of shooting the bank teller, pays.

If most average inquirers into these matters agree with me consciously that such a felon would be right from his own point of point in escaping, a goodly number of them are likely to be actually and subconsciously judging as to what is morally right from their own points of view, not as to what is right from his. Most people's value judgments express what is really right **for them**. If they sympathize with the victim of society and perhaps also disapprove of capital punishment, then from their points of view he ought to escape because that will satisfy them best; or at least they think subconsciously that he ought to escape because they think it will be best for them. They may of course be mistaken. He might burglarize some of their homes later on, or his successful escape might inspire other desperadoes to commit acts of violence against them.

Perhaps in this case an inquirer's total personality is divided into two partially dissociated subordinate selves which are battling each other, one demanding orderly security for decent people and the other crying out in sympathy with society's felonious victim. Having a feeling for the moral demands of both sides, it is easier to admit that "each is right from his own point of view." But by these words the inquirer may be merely expressing the truth that both are right from the inquirer's own divided and conflicting points of view.

Let us contrast this crime of bursting forth to freedom, which often does pay, with one that probably never pays. The horrid act of a sadistic sex criminal who tortures an innocent little child to death, is not likely to make the rascal very happy, though he would not do it if it did not satisfy him at the moment. And he would in fact be right, from his own point of view, if his foul deed made him more deeply satisfied in the long run than could any alternative course of action within his power. This is harder for most average inquirers to swallow because there they are less likely to sympathize with the culprit. But if they hesitate it is because they do not fully understand the ultimate principles of good and right, which are that only long range satisfactory living is ultimately good and that maximum possible long range individual satisfaction makes right. Unless they can accept these principles confidently and with a clear intellectual conscience, their grasp of the subject is limited. Their apparent agreement with the idea of ethical subjectivism is only verbal and superficial. It may be consciously sincere, and yet at a deeper level of thought they may not agree.

Few will deny that the pervert is wrong from nearly all points of view. He is wrong from the victim's, from that of the victim's parents, and from that of all decent persons who are horrified or menaced by this particular crime and by all such dastardly deeds of violence. While cognitively earnest inquirers may sympathize with the escaping felon who robbed the bank, they are not likely to do so with the sex monster, especially if we do not emphasize that he, too, is a victim of society. Of course he is. All unhappy felons are. Probably his mother did not love him either, or perhaps not intelligently. Maybe her exaggeratedly possessive love kept him from maturing spiritually. Still we hate and fear him, and we do what is right from our own points of view in supporting a penal system of police, courts, and jails, which, if it can catch him and prove his guilt, impose the ultimate penalty.

We do not naturally feel or ordinarily cultivate any sympathy either for rats or for people who act like rats. We need to kill them even though they are made exactly what they are, strictly in accordance with inexorable natural causal law, by society and other environmental factors, as well as by heredity. We cannot take their points of view. Nobody can ever take anyone else's point of view. If we do love, in a measure, and sympathize with, an escaping felon, or with anybody, our love and our sympathy are merely expressions of our own points of view.



Even if a pervert were right from his own point of view, we still ought, from our points of view, to kill him, or at least to incarcerate him for life. We must do this if we are to maintain an orderly society in which we shall enjoy ourselves along with those we love, those we need, and those with whom we can gladly cooperate.

If we succeed in penalizing the pervert, his foul deed will be wrong from his own point of view, since it will not then be most deeply satisfactory to him in the long run. And with an almost universal condemnation he can hardly be very deeply satisfied with what he has done, even if the law never catches him. He knows that he is not measuring up to the standards which responsible people insist upon people whom, at least secretly, he probably envies.

We ourselves can be satisfied with our own defensive or sadistic cruelties only because our society approves of our perpetrating them, as when we poison rats who contaminate our food in warehouses, or kill innocent little lambs and devour their roasted muscle tissue, or when we set up (or join) armed forces to shoot enemy soldiers and to frustrate desperate criminals who would otherwise undermine our more or less humane institutions.

While it is true, then, that without social approval the sex pervert could hardly be most deeply satisfied in the long run, still if he were he would be right from his own point of view in performing his vile deed. He would not merely seem to be morally right. He would really be so, from his own point of view. Inquirers into the matters who cannot accept this slightly untraditional conclusion have not understood the basic principle of moral obligation, which is Hedonic Individual Relativism, by which alone virtue and orderly responsible living can ultimately be justified or ethically validated.

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"Those who won our independence by revolution were not cowards. They did not fear political change. They did not exalt order at the cost of liberty. To courageous, self-reliant men, with confidence in the power of free and fearless reasoning applied through the processes of popular government, no danger flowing from speech can be deemed clear and present, unless the incidence of the evil apprehended is so imminent that it may befall before there is opportunity for free discussion."

—Mr. Justice Louis Brandeis, in *Ram's Horn*

## SOMETHING WORTH REPEATING

In one of the early issues of this magazine the ideals of the Humanist World Fellowship were expressed by Dr. Zeuch in part in the following short article.

In December, 1949, after many months of thoughtful consideration on the part of a number of West Coast Humanists, a new religious association calling itself Humanist World Fellowship, was incorporated under the laws of the State of California and is now organized for the exercise of its proper functions.

### The Need

There are in the United States alone today more than eighty million persons, a majority of the population, who do not belong to any religious organization. These people have been exposed to Christian, Jewish, Mormon and other religions in churches and synagogues as well as over the radio and in the religious press. They were not satisfied with the old-time revealed religions. In this scientific age they could no longer accept mythology and supernaturalism. Many of these eighty millions have left established religious organizations.

Of this host many, if not most, are still religious, the Humanists believe, in a true sense. They have the drives that urge them into seeking finer human values. They want better individuals in a better world. They yearn for right human relationships and strive for a righteous social order. Humanist World Fellowship intends to do its part in bringing these religious folk, not only in the United States but over the whole world, into religious communion.

### Point of View

Humanist World Fellowship defines religion in terms of two inseparable historical processes (1) the age-long quest for ultimate human values, and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations.

There is in humankind an impulse that urges them to creative betterment. This impulse, as the Humanists see it, is religion. It has been this drive that has raised mankind out of savagery into civilization. It will continue to impel humanity onward and upward to higher values and more righteous social relationships. Religion, in this sense, can never die so long as the race lasts.

Unfortunately the human race, in following its religious impulse, has been led into many blind alleys. In various lands and



in all ages misguided zealots have claimed to have found the ultimate human values and the right social pattern. These zealots asserted that these were revealed to them by some supernatural power. They set up dogmas to bolster their claims, to stifle thought and to stop further search. But the religious impulse would not be denied indefinitely. It circumvented and escaped these artificial limitations and flowered in many ways. It forged such tools as modern science. It insists on ever higher standards of shared well-being. Humanist World Fellowship will do all in its power to free, to stimulate, to encourage this religious impulse and thus further real religion.

### Organization

Humanist World Fellowship is set up as a religious corporation exercising such powers as are indicated in its Articles of Incorporation and it governed by its By-Laws. It enrolls members-at-large, charters local societies, affiliates existing like-minded groups, establishes educational projects and ordains ministers.

Up to the present time, except for the former Humanists Friends Society of Los Angeles which was affiliated with Humanist World Fellowship, there has not been a regular Humanist religious corporation in the United States with all the rights of such corporations. This lack is now filled.

And the hand of welcome is extended to all, especially the majority of our people who find themselves outside of the present church organization.

The Humanist World Fellowship aims to present Humanism to the common man. Too much of the literature of Humanism has been the writing of philosophers and theologians for philosophers and theologians, or of scientists for scientists. It has been over the heads of the common folk. For all practical purposes the majority of people here in the United States are functioning Humanists. But they are not aware of that fact. They will never be made aware until Humanists learn to approach them in language they can understand.

\* \* \*

Men should be liberated from the aristocracy of the air. Every chain of superstition should be broken. The rights of men and women should be equal and sacred—marriage should be a perfect partnership—children should be governed by kindness—every family should be a republic—every fireside a democracy.

—Robert Ingersoll

## LETTER TO THE EDITOR

San Jose, Costa Rica, C. A., January 10, 1957

My Dear Friend Corson:

You may be surprised to learn that Dr. Zeuch and I are way down here enjoying the winter months in beautiful Costa Rica. We left the U. S. the first week in November, on Election Day, Nov. 6, and arrived down here a month later, on Pearl Harbor Day, Dec. 7. Have been here now for a little more than a month and cannot imagine a nicer place to spend the winter months. We hear it has been a very dry fall and winter in California to date. Certainly regret reading in TIME magazine of the tragic fires near L.A. We also miss your Humanist World Digest down here, and other liberal publications, because it is almost prohibitive to send them by air mail, and it requires a month or more by regular mail on slow boats, you know.

Dr. Zeuch and I came down all the way by bus on the new Pan-American Highway, and believe it or not, we were surprised rather than disappointed at the costs of transportation down here. For instance, the bus fare through the full length of 1500 miles in Mexico was only \$15, or one cent a mile, you see. The bus fare for the entire trip was less than \$50 for the 2500 miles, about the same distance as from L.A. or 'Frisco to Chicago, you know. Our mutual friend, Bill McLarty, writes that he plans to drive down here next fall in his own car. The new highway is paved all the way through Mexico and El Salvador, but most of the rest of the way it is only a graded gravel road, but very interesting.

The climate is perfect here at 4,000 feet elevation, among all the tropical fruits and vegetables, including bananas, papayas, mangoes, coffee, etc., and no disturbing insects that we have noticed. But prices and values are considerably inflated, as in the U. S. But we did find one location in southern Mexico which American tourists had not yet discovered, off the main traveled highway, where values were not yet so inflated, and one could buy fine tropical fruit groves in full bearing for only \$100 an acre, while here in Costa Rica the bear raw land without improvements would cost that much or more, many miles off the main highways. In California such groves would be valued at from \$2,000 to \$5,000 an acre, like oranges, etc.

Well, Brother Corson, this is the first good vacation I have enjoyed in several years, and it has given me a little more time

to think and write some of the things which have been buzzing in my brain for some time. So I am now venturing to inclose an article on "Faith in Man," which you may or may not like, or even find interesting, but I have been considering it for some time, and this is the first opportunity I have had of developing it somewhat. This is the first of a series of about five articles on this subject, and essentially of an introductory nature, sort of setting forth the main idea, you understand. So, if you do care to use it, in the Humanist World Digest, you are welcome to do so. But in case you do not have space for it, or for any reason find it not suitable or appropriate, you know, please return it soon in the inclosed self-addressed envelope. I have no U. S. postage here with me but will reimburse you for it upon my return there. In fact, better yet, I will inclose my personal check for \$5.00, which will cover any postage which may be needed, and the rest you feel free to use as you like, personally, for the Magazine, or otherwise, you know.

With all best wishes for the best New Year of your life and the best success of the Humanist World Digest, believe me, as always,

Sincerely and fraternally yours,

—Lowell H. Coate

P. S.—Dr. Zeuch joins in best regards.

\* \* \*

## COLORADO PIDDLE

Here is something that does not make sense to us. The Colorado River has been sick for the past four years. In fact reduced to a piddle. And yet the crazy mixed-up Congress voted in the Upper Colorado Project which throws a whole bunch of dams across the upper reaches of this sluggish river.

During the last four years the Colorado has put out only about 8 million acre feet of water annually while normal is 12 and one-half million acre feet.

Hoover Dam is so low that they can deliver only 63 per cent of the contract power.

Here we have Hoover Dam practically drying up and these monkeys are building more dams upstream.

No wonder Southern California is so nervous when it comes to talking State water plans.



## SECOND INTERNATIONAL HUMANIST AND ETHICAL UNION CONGRESS

Conway Hall, London, July 26-31, 1957

At the First Congress in Amsterdam in 1952, the founder-organizations (the American Ethical Union, the American Humanist Association, the British Ethical Union, the Ethical Society of Vienna, the Humanist League of Belgium, the Humanist League of the Netherlands, and the Radical Humanist Movement of India) based and declared their international union on humanism understood as respect for man and human responsibility for ethical, scientific and democratic standards and values.

At their Second Congress, these member-organizations and others since affiliated (in Japan, Norway, South Africa) will discuss the concern of this international movement with problems of religion and philosophy, and with problems of their own organization and mission.

The International Humanist and Ethical Union stands for many more in the modern world than are numbered in its member-organizations, when it proclaims the essential and necessary solidarity of men, and seeks to give effect to that faith. For this purpose, and without hostility to the liberty of all convictions, it would rally all those who stand alone because they stand, on grounds of belief, outside the fellowships of the historical religious faiths, and yet long for a significant existence. I H E U offers them this purpose strengthened by the power of union and heartened by fellowship in a common dedication.

If our generation faces unheard-of perils and carries a burden of unprecedented responsibilities, it also enjoys unparalleled resources, not merely material but even moral. To be equal to these dangers and responsibilities and advantages, members of I H E U are aware that unexampled exertions are required, and they invite all who share their assumptions and ideals to share also in their endeavour.

The Second Congress of the International Humanist and Ethical Union will be held in Conway Hall, London, England, July 26-31, 1957. Lord Boyd Orr (President of the Congress), Julian Huxley, H. J. Muller, Dr. J. Bronowski, among others, will speak on the general theme, "Mankind Now." These meetings and discussions are open to those interested. For further information write the American Humanist Association, Yellow Springs, Ohio.

## BY 1975 . . .

The U. S. will have some 200 million people who will want about . . .

- 50% more cattle and calves, turkeys and eggs
- 60% more chickens and broilers
- 40% more hogs • 32% more milk
- 65% more soybeans
- 35% more corn, oats, and hay
- 25% more sheep and lambs

and also more truck crops, cotton, potatoes, fruits and nuts, and tobacco. Wheat and rice needs may be less than now.

—USDA Estimates, Agri-Graphics

## RAMS HORN QUOTES

A political orator wittily compared our party promises to Western roads, which opened stately enough, with plenty trees on either side, to tempt the traveler, but soon become narrower and narrower, and ended in a squirrel-track, and ran up a tree. So does culture with us; it ends in a headache.

\* \* \*

### Jung and God

Jung said there are four main ways one may view reality or the dominant phase of the universe to denote which we commonly use the symbol GOD. They are **sense experience, reason, feeling and insight by intuition**. Because some people incline to some of these four more than others intelligent people have different emphasis in religion. The counsel of perfection is to become integrated and mature in religion by developing and integrating all four.

\* \* \*

No plan for world peace, social reform or amelioration can be effective without the techniques of population control becoming available to all the peoples of the globe. Military threats are not the answer. Egypt's population is expected to double in 28 years. China's population is growing at the rate of 12 millions per year.

\* \* \*

Those who seem to be in the position to know claim the new U. S. policy of becoming the umpire in the East is the inspiration of John Foster Dulles rather than the easy-going President. My opinion is that like Eden, Mr. Dulles should retire for reasons of health.

## MARK TWAIN ON WAR

In the most militant attack on war ever recorded by the clergy, the membership of the Ohio Pastors' Association says in formal resolutions: "We will never again sanction or participate in any war." But won't they?

Without desiring to be cynical, we want once again to quote Mark Twain on war:

"There has never been a just one, never an honorable one—on the part of the instigator of the war. I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for the war. The pulpit will warily and cautiously—object—at first; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be war, and will say, earnestly and indignantly, 'It is unjust and dishonorable, and there is no necessity for it.'

"Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those others will shout them, and presently the anti-war audiences will thin out and lose popularity. Before long you will see this curious thing: the speakers stoned from the platform and free speech strangled by hordes of furious men, who in their secret hearts, are still at one with those stoned speakers—as earlier—but do not dare to say so.

"And now the whole nation—pulpit and all—will take up the war cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them, and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception."

Twain wrote that years before World War I.

—From the New York World-Telegram

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In 1900 nearly two-thirds of the men aged 65 or over reported themselves as either actively at work or seeking jobs; in 1950 less than half, points out a Twentieth Century Fund report.



## POPULATION OUTRACING OUR SCHOOL SUPPLY

People around the world today are betting their very existence that food production can keep even with the explosive increase in population, warned Dr. Herman T. Spieth, provost of the Riverside campus, at a University meeting at Davis.

There is evidence that the food supply could lose the race, he suggested.

It is not simple population increase, but the increasing rate of increase, that turns thoughts to the dire predictions of Thomas Malthus, Spieth said. United Nations figures show population now rising at the rate of 10 per cent a decade.

### Agricultural Research

If there is to be any hope of keeping up with the new food demands of some 80,000 daily births, it must come by keeping ahead in agricultural research.

"An honest appraisal," Provost Spieth said, "shows that despite efforts by the FAO and other agencies, there are more hungry bellies than there were in 1940 or even 1946. Food production, although it has increased spectacularly since the end of World War II, has not, with the exception of a few spots, kept up with baby production.

"Even America, which is plagued with food surpluses, will, I am told, become a food importing country in 2000 A.D.

"I think we are essentially betting our very existence that during the process of total world-wide industrialization, agricultural production can be kept at such a level as to prevent social breakdown and chaos, and that adequate industrialization will either result in or permit to be developed population controls other than Malthusan vice and misery that will effectively bring births and deaths into balance."

—California Farmer

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With three-fourths of the world already living as hungry people generation after generation, it is time we Americans should stop and take a look at our resources, and tell our people what is in store for our children and our children's children.—The Editor.

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## LOWELL OF P.O.A.U. HITS PROPOSED TAX EXEMPTIONS

Associate Director C. Stanley Lowell at a hearing before the House Subcommittee on Excise Taxes on November 27, 1956, opposed a new financial bill (H.R. 12298) which would exempt private educational institutions from \$3,000,000 in excise

taxes. The taxes cover such articles and services as gasoline, school busses, and telephone messages.

"We gladly acknowledge," Lowell said, "that many of these private schools are worthy institutions, but we object to any financial measure which directly or indirectly charges the ordinary taxpayer with the cost of the operation of a sectarian institution. Moreover, we are opposed to this type of concession because it is potentially one item in a chain reaction of concessions. It is part of a financial pattern designed to bring a sectarian school system under the financial umbrella of our generous democracy.

"The practice of tax exemption for places of worship," Lowell continued, "has become strongly established, and we would advocate no change at that point. It is our position, however, that the base of such exemption should not be broadened . . ."

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Editor's Note: We recommend that those interested in the separation of church and state, especially as it relates to freedom of religion and the preservation of our public school system, write for free information and literature to Protestants and Other Americans United, 1633 Massachusetts Avenue, N.W., Washington 6, D. C.

\* \* \*

## **A STATEMENT OF AUDUBON PHILOSOPHY**

We believe in the wisdom of nature's design.

We know that soil, water, plants, and wild creatures depend upon each other and are vital to human life.

We recognize that each living thing links to many others in the chain of nature.

We believe that persistent research into the intricate patterns of outdoor life will help to assure wise use of earth's abundance.

We condemn no wild creature and work to assure that no living species shall be lost.

We believe that every generation should be able to experience spiritual and physical refreshment in places where primitive nature is undisturbed.

So we will be vigilant to protect wilderness areas, refuges, and parks, and to encourage good use of nature's storehouse of resources.

We dedicate ourselves to the pleasant task of opening the eyes of young and old that all may come to enjoy the beauty of the outdoor world, and to share in conserving its wonders forever.

## EDITORIAL

### CHURCH AND STATE

Your editor attended the Ninth National Conference on Church and State, held Monday and Tuesday, the 4th and 5th of February at the First Baptist Church of Los Angeles, Calif., and sponsored by Protestants and Other Americans United for the Separation of Church and State, whose national office is located at 1633 Massachusetts Avenue, N.W., Washington, D. C.



The preservation and enforcement of the First Amendment to our Constitution as it relates to the separation of Church and State was of course the basic theme of the conference program. Therefore the messages of the principal speaker were of special value and exceptionally well done, and it is hoped they will be made available through the national office.

As a matter of information, the following is a list of the speakers and their subjects:

#### **Monday, February 4th—**

"The Pulpit Message of Religious Liberty," Rev. Alger Geary.

"Catholic Action in Latin Lands," Rev. Clyde W. Taylor.

"Changing Patterns in Church-State Relations," Round Table.

"The Ramparts We Watch," Emmett McLoughlin, "The People's Padre."

"Separation and Freedom," Bishop Gerald H. Kennedy.

#### **Tuesday, February 5th—**

"The Drive for Freedom," Dr. Frank H. Yost.

"How to Discover and Stop Violations," Rev. John C. Mayne.

"America's Unique Contribution to Religion," Dr. J. Howard Williams.

"The Legal Fight for Religious Freedom," Panel, Emmett McLoughlin.

"The Gathering Storm," Rev. C. Stanley Lowell.

The program ended with an address by the well-known Humanist, Paul Blanshard, "The Challenge of Clerical Power." He is the author of several books, among which are "American Freedom and Catholic Power;" "Communism, Democracy and Catholic Power;" "The Irish and Catholic Power;" "The Right to Read."

In this little magazine we have not the room to give even an outline of these addresses, so we suggest that our readers who



may be interested should contact the national offices of P.O.A.U. as indicated above and elsewhere in this issue for more information. However, here are some of the points made by some of the speakers:

During the American Revolution it was stated that there were about 25,000 Catholics in America; now they claim one-third of our population. In Venezuela recently a Catholic prelate is recorded as having said America can no longer be considered a Protestant country.

By subterfuge and elections the Catholic Church has been taking over the public schools through the school boards and thereafter introducing the R. C. parochial school dogmas.

The greatest defense of America is our American public school system and this is being attacked from every side by the R. C. church.

Our free public schools are being attacked for the purpose of gaining public support for parochial schools which are run for the sole purpose of promoting the Catholic faith and in turn the development and realization of a one-church state in America. Their present legislative bills as now presented in Congress relative to amending the First Amendment to the Constitution are just another rung in the ladder.

The speaker pictured the Roman Church as like the big bad wolf dressed up as grandma in the story of Little Red Riding Hood, who proclaimed her good intentions. Might be good to read the tale again.

We Americans cannot afford another Munich because if something isn't done, in ten years the R. C. will have won public tax support for their schools and churches.

The R. C. raids on the public treasury was brought out by several speakers, such as church support in the Philippine churches, in the U. S., private hospital aid and many like public tax support. The gains from these tax funds all end up in the Vatican which is said to control greater wealth than that of the whole U. S. A.

On population in this nation, which is increasing faster, it is said, then elsewhere in the world, we go into a Protestant or other American family and find 1 or 2 children; in a similar Catholic family, 6 or 7. The church does not approve the dissemination of scientific birth control information.

The control of American air by the Vatican is another point. Example: Two Jesuit TV stations that have been challenged

and held up with the demand that the law be complied with and deny any such station to any alien.

A letter or telegram to Senator Warren Magnason and his committee to investigate the suppression of the TV showing of the picture "Martin Luther" will help keep the freedom of the air for all citizens.

Concluding, the American parent should not be compelled to ask a foreign bishop for permission to attend our American public schools.

The First Amendment to the Constitution guarantees religious freedom for all and taxpayers should not be obliged to support churches or other organizations they do not believe in.

Again, I suggest you get acquainted with P.O.A.U.

—The Editor

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## WRITE YOUR CONGRESSMAN

Memorandum from Ben W. Parnell, Jan. 26, 1957:

Items from the Congressional Record for the 1957 session of Congress, giving number of bill, legislator who introduced it, page of Record on which it is given, resumé of bill, and Committee to which it was sent.

H. J. Res. 128 (Siler, Ky.), p. 209 (also see Siler's remarks on p. A40), and H. J. Res. 150 (Utt, Calif.), p. 417, both propose an amendment to the U. S. Constitution which is known as "the Christian Amendment," would make Christianity the law of the land. Both bills to the Judiciary Committee.

S. 259 (Potter, Mich.), p. 238; H. R. 3027 (Davis, Tenn.), p. 583; H. R. 3042 (Granahan, Penn.), p. 583; and H. R. 3249 (Sadlak, Conn.), p. 601, all provide "for the issuance of a special postage stamp in commemoration of the 75th anniversary of the Knights of Columbus." All of these bills have been referred to their respective Senate and House Committees on Post Office and Civil Service. See also the insertion on p. A345 of the Jan. 21, 1957 issue (No. 10) of the Congressional Record where Rep. (Mrs.) Kathryn E. Granahan of Pennsylvania states—among other things—that "As a member of the House Committee on Post Office and Civil Service, I am hopeful that my bill (H. R. 3042) can be called up for easy attention and favorable action".

P.O. Box 179, Baton Rouge 1, Louisiana.

## SOME LINKS IN A CHAIN OF THOUGHT

By William Edward Zeuch

Man is the origin, the means and the end of culture. Man, as distinguished from the beast, is man made. Man has made himself through his technology, through his knowhow, through the creation of things are are not nature or natural. This includes the thoughts or ideas he has evolved as well as the material things he has created. Man's technology, his knowhow, is the product of his intelligence. Like the lower animals, man possesses a body with the same vital functions and with the same emotions. With the dawning of intelligence we have the beginning of technology; mind and knowhow were coeval they advanced together.

The gorilla is man without intelligence, without techniques, without knowhow. He has every bone, muscle, nerve, and organ that man has—even a brain. He has the emotions of hate, fear, anger and lust even as has man. But his brain has no organized intelligence, it possesses no mind capable of constructive thought. There is no memory, no reason, no imagination back of that brutal brow. When looking at Garganta or his kin in a cage at the circus or in a zoo we may well say, "There, except for a mind, am I."

Life in itself, so far as man has been able to discover, seems to have no meaning. It takes on significance only as man puts meaning into it. The greater man's purposes, the more life takes on design. Hence man is a job in the making. But he is not, apparently, a job according to a definite plan. Rather, he appears to be more like a pattern that his maker, man himself, designs as he weaves, just as does the weaver who makes up his pattern as he weaves.

Since man creates his own techniques which, taken collectively, are his culture, he is the author of the good and evil in that culture. In the modern world it is the function of science, an instrument of technology, to determine what is good and what is evil, that is, to determine what is best for man as an individual and as a member of society. Science can and must give us the measuring sticks that tell what is best for each of us physically, emotionally, mentally and spiritually so that every man, woman and child may be the fittest possible individual. Likewise, science can and must give us the measuring sticks that make for righteous human relations so that we may have a fit society for fit individuals.



The good does not come from some god or gods nor does evil come from some devil or devils. The good, aside from the bounties of nature, is created by ourselves. The evil, aside from the calamities inherent in nature, is man made. Let us not try to escape our responsibilities. Ethical values are man made values. Their aim is a fit man in a fit world. When man has discovered what is fit for man as man, and for man in society, the things that make for fitness become our ethical norms, our moral standards, our rules of right and wrong. Ethical norms, once properly determined, are embodied in commandments, rules, duties and other sanctions, and become an integral part of our culture. When and where ethical norms are ignored or flouted our culture declines into barbarism. Our western civilization, yes, our world civilizations are threatened with such a decline today.

The struggle of man toward ideal individual fitness and toward perfect human social relations has been the endless task of all the great classical philosophers, moral leaders, religious saints and scientific thinkers. The classical philosophers tried to find the key to the ideal by probing the metaphysical. The moral leaders hunted for rules of perfection in an idyllic past of the race. The founders of the great religions sought standards of the ideal through mystical rapport with the supernatural. The scientific minds, mostly earthbound, hoped and worked to find the basis for fit men in a fit world within the realms of nature and the natural as properly utilized by man. It is this age-long struggle for perfection, always in terms of improved knowhow, that constitutes the hope of the world. It is the upward striving that is man's part in his own evolution. —The Last Call

\* \* \*

"Those who won our independence by revolution were not cowards. They did not fear political change. They did not exalt order at the cost of liberty. To courageous, self reliant men, with confidence in the power of free and fearless reasoning applied through the processes of popular government, no danger flowing from speech can be deemed clear and present, unless the incidence of the evil apprehended is so imminent that it may befall before there is opportunity for free discussion."

—Mr. Justice Louis Brandeis

## A ROAD

Give me a road of life, devoid of strife,  
With freedom of thought to plan . .  
Unstained by the puerile vestments  
As bequests of predacious man:  
Give me the courage of will and strength,  
Ever alert! to demands of evolving truth;  
As a mandate sublime, of passing time . .  
The fountain of mental youth;  
The road of higher concept . . as cosmic  
Inateness . . profound!  
The road of common effort . . where  
Selfless love, and peace abound.

A road in the art of living, in truth  
Each need of peace and content . .  
Where invading doubt will cease to mar,  
Life's worthy, aspiring intent.  
Give me a road of humble kindness,  
Where clouds of doubt disappear . .

As a recompense of worthiness,  
Transcending slothful fear.  
A road of susceptible, humble grace.  
Seeking ever to be a friend . .  
That will brighten each day, of man's  
Questful way, with peace . . unto  
the end.

By E. A. Parrett

Inscribed to all affiliates of the Humanist World Digest in particular and mankind in general.—Earl A. Parrett.

## THE MEMBERSHIP ROLL CALL

The price of Freedom is a life of service toward building a better world and is the rent a free man pays for the right to live at peace with his fellow men.

International science has made the world one neighborhood. Religious Humanism is the foundation upon which it shall be made one Brotherhood. This is a compelling cause, with room for all.

—E. O. Corson

\* \* \*

For \$1.00 you can subscribe to the Humanist World Digest for a year, or send it to a friend. It will be a Missionary toward man's objective approach for his survival here. We would like to have you answer the Roll Call. Also, we will thank you for the names of those you think might like to know about this magazine.

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### SUBSCRIPTION FORM

Please enter my subscription to the Humanist World Digest for .....years at \$1 per year.

(Add gift subscriptions on separate sheet)

**Membership Form** (Dues include Digest subscription)

I wish to apply for membership in the Humanist World Fellowship and enclose \$..... to cover annual dues, as indicated.

Check ( ) \$5 Regular ( ) \$10 Contributing

One ( ) \$25 Sustaining ( ) \$100 or more, Sponsor

Total amount enclosed: \$.....

NAME .....

ADDRESS .....

(Please type or print)

Mail to: **HUMANIST WORLD DIGEST**  
1011 Heinz Avenue - Berkeley 10, California



## INTERPRETING HUMANIST OBJECTIVES

**HUMANIST WORLD FELLOWSHIP** is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

**HUMANIST WORLD FELLOWSHIP** defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

**MODERN HUMANISM** seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

**HUMANISM** insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

**HUMANISM** recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must radi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

**HUMANISM** seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

**HUMANISM** has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

**HUMANISM** accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future — for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

Starr King School for the Ministry  
2441 Le Conte Ave.  
Berkeley, Calif.